

# THE REFORMER AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. XIII. No. 6.]

PHILADELPHIA, OCTOBER, 1833.

[Whole No. 150]

## ON A PARTICULAR PROVIDENCE.

[An article was inserted in our last number, *On a Particular Providence*, by J. A. Waterman. Some part of the article, intended for that number, was omitted by a mistake of the compositor, and in order properly to introduce the part omitted, it will be necessary to quote a few passages already inserted.]

Have the *laws of Nature*, abstractedly considered, any *efficiency*? Can they produce any thing independent of God's *agency*? It is certain they cannot. The laws of mechanics', as Dr. Reid observes, 'never made a machine.' They are nothing but rules by which things are done. The laws of nature are rules by which God does certain things: they suppose a law-maker.

"The efficient cause of the operations of nature," says Dr. Reid, "is unknown. Natural philosophers, by great attention to the course of nature, have discovered many of her laws; but they have never discovered the *efficient* cause of any one of her phenomena. Upon the theatre of nature we see innumerable effects which require an agent endowed with active *power*; but the agent is behind the scenes. Whether this be the supreme cause alone, or a subordinate *cause* or *causes*; and if subordinate causes be employed by the Almighty, what their nature, their number, and their different offices may be, are things hid, for wise reasons no doubt, from the human eye."

It is now, I believe, admitted by the most profound investigators of nature, that there is no necessary connexion between causes and their effects. All we know on this subject is that one thing follows another in regular succession, but no necessary connexion can be shown between that which we

call a *cause* and the *effect* we attribute to it.\* We can only say that things so exist by the will of God; for, says Dr. Abercrombie, "in regard to any two such events, our idea of *causation*, of *power*, amounts to nothing more than our knowledge of the fact, that the one is invariably the antecedent of the other; of the *mysterious agency on which the causation depends we know nothing, and never can know any thing in our present state of being.*" The true philosopher, when he says a thing is done, or brought about by a *law in nature*, means that such is the way in which things are done by God—the law is the rule by which he acts. And this is agreeable to scripture, "for in him we live, and move, and have our being."

The Bible says that all things are upheld by God; and is not this agreeable to reason and philosophy? I know that some philosophers suppose that a certain motion given by God to the system of nature at first, is sufficient to account for all the motion since that

\*The truth of the above will readily be admitted by all who believe the testimony of scripture. God causes fire to impart heat, and agreeably to what is called one of the *laws of nature*, iron when thrown into the water, sinks. But there is no necessity for such a result, only as God has seen fit, for wise purposes, to cause it so to be in general. He can at any time reverse these laws or operations, and produce quite a different result. Witness the circumstance of the three children cast into the fiery furnace, without experiencing any injury, and the causing of iron to swim in the time of Elisha the prophet—both striking evidences that there is no necessary connexion between causes and the effects which are generally seen to follow them, and that such effects are only produced by a secret and supreme agent who can reverse those effects at his pleasure.

Ed. Ref.

time. This conclusion is founded on the fact that a body once put into motion will continue that motion forever, except it be impeded by another power or obstructing medium. But have we proof that the planets move through an unobstructing medium? The contrary appears to me to be probable; and I am certain that no proof has yet been afforded of the fact that they move through a vacuum. Now if this view of the subject be correct, we conclude that the planets are moved by the power of God; and that as the poet sings,

—“Should he withdraw  
His power, the whole astonish'd universe  
Would, reeling to and fro, swift start away,  
And chaos come again.”

To suppose with some others, that nature, or the laws of nature, have power to produce vegetables or animals, and consequently that if all things possessed of animal or vegetable life, were, by some dreadful convulsion of nature, swept away, nature would reproduce them, is contrary to all our experience on this subject, and most unreasonable.

#### THE DIVINE GOVERNMENT.

Nebuchadnezzar was brought to acknowledge that the “Most High ruleth in the kingdom of men, and doeth according to his will in the army of heaven, and among the inhabitants of the earth: and that none can stay his hand, or say unto him, What doest thou?” It would be well if mankind believed this much in the present day—instead of supposing, as many now do, that the Lord has forsaken the earth, that events are not under his control, or being, as some who think there is no Most High to rule in the kingdom of men. How few in the present day, even among professing christians, believe that the Lord is able to give success as well to those who put off their armour as those who gird it on. Yet it is as true now, as formerly, that the race is not to the swift, nor the battle to the strong, nor riches to

men of understanding, when the Lord sees good to determine things otherwise: and therefore, there is the same reason now, as ever, to put our trust and confidence in a superintending, and in an Almighty arm. For how often, in our own time, does the Lord confound the wisdom of the wise, and bring to nought the understanding of the prudent in their most subtle designs, and take the wise in their own craftiness.

It is the Lord's peculiar prerogative and usual method in his dealings, to choose the weak things of the world, to confound the things that are mighty, and base things of the world, and things which are despised, to bring to nought things that are, in order that no flesh should glory in his presence. Yet notwithstanding this supreme power, control and interposition of the Lord among the children of men, and in the events which take place in the world, how very few in this day can be found willing to put their trust and reliance on his Almighty arm, or look unto him for assistance and protection. This is to be regretted, since it must render them perplexed and embarrassed, uncomfortable and unhappy, amidst the numerous vicissitudes, trials and crosses experienced by all in this life, and particularly at this present time; and which will be much more experienced in the times which are approaching. But there is one consolation in the most afflicting times—the Lord will never forsake those who put their trust in him. And every one that does according to the best of his knowledge, and commits himself and his all unto the care and protection of the Lord, may be assured that all things will be made to work together for his good, however otherwise they may seem to outward appearance, or however dark may be the aspect of things which sometimes surround him. The most trying events will prove the most profitable to those who put their trust in the Lord, whether they arise from the loss of property, the honor and esteem



of men, or other things of a painful and afflicting nature.

#### DIVINE WISDOM.

*"The foolishness of God is wiser than men, and the weakness of God is stronger than men."*  
I. Corinthians, ii. 25.

What we are to understand by the above words is, that the ways and methods which God makes use of to accomplish his purposes and bring about man's salvation, and which appear to men foolishness, infinitely surpass in wisdom and excellency of design any thing that could be devised by the highest degree of human wisdom—and that all God's dispensations and dealings, which appear to superficial observers weak and contemptible, are far more powerful, energetic and efficient in producing the most important and glorious results, than any thing which could be planned or put in operation by the most able and exalted of men. How often has the Lord, by what are called by the world foolish things, confounded the wise, and by what are considered by the world weak things, confounded the things that were mighty, and by means of what men esteemed base things, and things which were despised brought to nought things that were. And how well is this method in God's dealings calculated to do away glorying and self-confidence in men, and lead them to put their trust in his name?

And again, how almost uniformly has the Lord saw fit to permit his people and his messengers to undergo great trials, persecutions and afflictions, in order to keep them humble, give them experience, cause them to feel their dependance on a Divine arm, and qualify them to administer to the edification, comfort and benefit of others under trials and afflictions. Both the wisdom and goodness of God, therefore, were exercised in permitting his messengers and people to endure so many trials, bereavements and afflictions, since without them where would have been that humility, pa-

tience and sympathising feeling towards others, found in them? and where that constant and entire dependance on the Lord, and that uniform looking unto him, so essential to their comfort, peace and well being in this world? Says the inspired Apostle, "Whom the Lord loveth he chasteneth," and without these chastisements we are given to understand we are not his children.

How confounding is this to the wisdom of men, who would readily instruct Divine wisdom to pursue a course just the reverse of this, and pour prosperity, honors, ease and riches on his people. A friend relates that he knew a person, who, under any affliction, blessed and thanked the Lord for it. And, undoubtedly, if we knew every thing here, as well as we shall know hereafter, we could with much more propriety under bereavements and trials, say individually, "Blessed be the Lord, I am under very great affliction; I am in very great distress; I have lost all my property," &c. &c. than bless the Lord when we are greatly prospered, and have the esteem of the world and every earthly comfort surrounding us. How very few can have these things without injury? Has not the best and most pious religious communities, on becoming prosperous, and enjoying the esteem of the world and every thing desirable, soon forgot themselves, lost all true piety, and with it all true enjoyment and happiness in divine things?

As soon as Constantine embraced christianity, enacted laws in favour of the Christians, and conferred honors and privileges on them, the christian church fell from its original purity, its adherents began to contend with each other about the merest trifles, and in a little time lost all that was excellent and glorious in the christian name. And yet there are many who would now propose just such favours and privileges for the christian church as Constantine granted to it, thinking it would be doing service to the cause of Christ, and promote its interest and

advancement. But the Lord will take care, as he always has done, that those who are truly his people, shall not have such favors and privileges bestowed on them; at least till they are in a state prepared to enjoy them with less injury than at present. Hence it follows, that all those who now receive respect, honor, and esteem from the world, and have favors and privileges bestowed on them, are not the people of God, but a false church, and out of the divine favor.

#### *The Decision in regard to the Friends Society.*

The late decision in respect to property belonging to the society of Friends, in New Jersey, we consider altogether calculated to turn to the benefit of those against whom the decision was given. This will not be seen at present, but it may be seen hereafter. It will be their own fault if it have not a tendency to bring them back to their ancient principles, and to the principles of true christianity, by which they will make no resistance, and can take "joyfully the spoiling of their goods." This is the distinguishing principle of christianity, and it is the only one that can secure true peace of mind. It is a hard lesson to learn, we know, to yield submissively to an injustice, and very contrary to human nature; nor is it easy to follow it in some cases, and particularly in the one now under consideration. But those who *can* follow it, will receive great benefit, and be abundantly advantaged, if done on the ground of principle and through a regard to the precepts of christianity. Property is of but little account when put in competition with principles of a divine and heavenly origin.

If the party against whom the decision was made, had never done any thing in the way of holding a contest about the property, we think it would have been much better, and they would have felt much more peace of mind. But it is difficult to come to this spirit

in these times of little faith and much human dependance. See the excellent example furnished by Abraham in his conduct towards Lot, in allowing him to choose the part of the country he considered most to his advantage, (which however he should have declined, and referred the choice to Abraham; nor did the choice which Lot made turn to his advantage.) See also the excellent spirit manifested by Isaac, in respect to the wells he had dug, when the herdmen of Gerar strove with Isaac's herdmen about their possession. Sooner than contend he gave up the wells. And when he dug another well, and they strove for that also, he left it, and removed thence and dug another, and he enjoyed this without dispute or altercation, and with it he had peace of mind. How little of this spirit is now to be found in the world: and yet it is our true wisdom, and our best interest, to seek for it, and to cherish it beyond all the treasures of this world.

If every decision should be against the party in the society of Friends that the late decision was against, and they should lose all the property, and with the loss of it be condemned by all, it would be a most favourable sign that the Lord was on their side: and it might be the means of bringing them nearer to the fountain of all good, and to obtain that more enduring property and riches, which none can take away or prevent us from enjoying. But we doubt whether they will be accounted worthy of this great privilege, but will meet with sufficient success to induce them to go on the course which human wisdom and human policy will always dictate. And if they do, trouble and unhappiness will be the constant attendant, till they will have to learn, like the children of Israel, in the wilderness, that their only dependance should be on the Lord, and that he only can counsel aright, and give peace and enjoyment.

What great trials and deep afflictions the Israelites had to pass through



before they were brought into a right condition of mind, and were prepared to trust in the arm of the Lord alone for help and deliverance. It is hard indeed for human nature to come to this state, for human nature always seeks to obtain deliverance by its own arm, and by its own efforts—in its own way, and in its own time. But God, who knows what is best for us infinitely better than we can know ourselves, is always worthy to be trusted with our cause; and if it be intrusted to him, he will in the proper way, and in the proper time, do every thing for us that will be to our advantage or benefit. Of this there need not be a shadow of doubt; and if we could at all times have this faith, (and why should we not have it?) it would yield us much peace, comfort, and resignation in all cases and under all circumstances. While any people professing christianity, in their own will and by their own efforts, are striving for the mastery, or to gain their own cause, the greatest favor the Lord can do to them (and which he will do, except he has abandoned them) is to suffer them to be defeated.

These remarks are well meant, and we hope they will be so considered; for we wish to see some in this day, come to put their trust and dependance in the Lord, as his people in former times have done. There are very few, it would seem, that can do this at the present time; and we have but little hope that many will do it, till greater trials and afflictions come upon men than now enters into the hearts of any to conceive. That such trials will arrive, before very long, we have the fullest belief; and if we have erred in bringing them too near, it does not alter our conviction with respect to their character, or the certainty of their arrival.

#### FOR CONSIDERATION.

Was not the primitive church, and also the society of Friends, more in the enjoyment of divine favor, when they were much persecuted, and en-

dured great trials and sufferings, than after prosperity, earthly comforts, and the esteem of the world were allotted to them? And if not *a sparrow falleth on the ground without the Father*, could such trials and sufferings fall to their lot, without the notice and permission of the Lord? It may be asked, How then is this? Does the Lord treat his own people worse than others? Not so. These trials and sufferings were to be esteemed privileges, and evidences of Divine power, intended only to preserve them from what would be infinitely worse than any outward trials and sufferings. Christ, in speaking of himself as the vine, and believers or societies of believers as branches, the Father being the husbandman, says: "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." Hear also what an Apostle has said: "Whom the Lord loveth he chasteneth;" of which chastisement, the same Apostle tells us, all the children of God are partakers, and without it we are not his children.

The Lord does not delight to have his children more afflicted than others; but he knows that, in our present condition, prosperity, the favor of the world, and earthly comforts, destroy us and disqualify for any true happiness. Hence he withholds these things from those whom he loves and cares for, in the same manner as a parent withholds from a child, high living, and many other desirable things, in order to preserve his health, which if lost, he can enjoy nothing. How well then is it for us, that we have a heavenly Parent, that careth for us; and what a privilege should we esteem it, when he withholds from us what he sees would injure us, however good in appearance, and however much we may desire it.

We should endeavor not to be like Baalam, and Hezekiah, who wished the Lord to accommodate himself to their wishes; for, should this be done, it will not tend to our benefit, any more than it tended to the benefit of

Balaam and Hezekiah—one of whom, by endeavoring to incommode the Israelites, was slain with the Midianites; and the other, by being lifted up, after his life had been prolonged beyond the time the Lord saw best to continue it, brought wrath upon himself, and upon Judah and Jerusalem.

We may not see the propriety of, nor be satisfied with the Lord's dealings towards us in a great many cases, any more than children are satisfied with the dealings of their earthly parents; but it is fortunate for us, when the Lord has so much care and regard for us, as not to allow us to have our own choice, and our own wishes to our injury. If already sick, or in a fallen state, we should not complain if a more severe regimen, and even some bitter draughts be allotted to us, to restore us to health and render us more happy. It will only evidence the Lord's care and goodness towards us, to be more than towards others, who, though equally or more sick and fallen, are left without them, whereby the malady must become more formidable, should it not even prove fatal.

#### *Advantages and Blessing of Suffering.*

We are told that Christ, who is the captain of our salvation, was made perfect through suffering, and that if we would reign with him, we also must first suffer. The greatest time of suffering will be a little previous to Christ's coming to set up his kingdom on the earth, as few as there now are who expect such a time of suffering. True christians in every age, have had some portion of sufferings, as Christ foretold they would have: but there is a period near at hand, and has already arrived in part to some, and will ultimately extend to the whole of Christendom, when there will be sufferings of a more severe and distressing nature, than any which have ever yet been witnessed by christians, since the first promulgation of Christianity. To this period numerous prophecies point; and the nature of the sufferings at this

period will be such, that the sufferings of Christ will only be able to furnish an adequate type. Whoever will attentively examine the prophecies, will perceive that nearly all the prophecies which refer to the sufferings of Christ, refer also to these last sufferings of the church, and that almost the same expressions are used in the one case, as in the other. So great indeed is the analogy in the two cases of suffering, that the prophecies respecting the one are almost equally as applicable to that of the other.

This deep and severe state of suffering will purify present christendom like a refining fire, (for this is the *fire* spoken of by the Apostle, 1 Cor. iii. 13, which *shall try every man's work of what sort it is,*) and those who are not destroyed by it, will be purified and prepared to have Christ to rule and reign over them in a far higher degree than has ever yet been the case. Being indeed brought into the first resurrection, they will now for the first time serve the Lord without a divided heart, and no sectarian names will exist to draw them away from their allegiance.

The time of suffering already alluded to, is called in Jeremiah xxx. 7, *the time of Jacob's trouble*, and in Isaiah li. 17, the scenes of trouble that will then be endured, are set forth under the name of the Lord's fury, and the cup of trembling. Spiritual Jerusalem, or the christian church, is described at this time, as having to *drink the dregs of this cup of trembling*, and to *wring them out*; "having none to guide her among all the sons whom she hath brought forth; nor any to take her by the hand, of all the sons that she hath brought up. Her sons [on whom she might depend for support] having fainted, will be at the head of all the streets as a bull in a net; full of the fury of the Lord, the rebuke of her God." Such is the strong language used by the prophet, to express the deep calamities and sufferings of this period. In this depressed and forlorn condition, those who af-



flict her will say to her soul, "Bow down, that we may go over;" and she will have to lay her body as the ground, and as the street, to them that go over.

This is the visitation that is about to come upon the whole of Christendom, and some portion of it is already felt by the better kind of christians, on whom, *as the house of God*, judgment always first begins. Hear what Mr. Irving, who we believe is a sincere and well intentioned man, says on this subject.

"What the followers of Christ or his church in this day and generation are to expect, is thus set forth, Psalms lxix. 20, 'Reproach hath broken my heart; and I am full of heaviness: and looked for some to take pity, but there was none; and for comforters, but I found none.' Are there many such in the church at present? There are but few, but there will soon be more. The furnace is heating seven times, the persecutions are beginning. The forsaking and falling away; the breaking up of all near and dear relationships; the exposure of things sacred and secret to the open gaze of a blaspheming world; the desertion of the banner of Christ by those you loved; the evil reports, so eagerly taken up and propagated by all; the rash and unrighteous judgments; the most wicked and ungodly speeches; the levity and mockery and hideous blasphemy; do all work together at this time to break the hearts of the holy and faithful people. My own is well nigh broken, and I am in great heaviness while I write these words, which to me have become realities, and are written from the memory of the heart, not from prediction and anticipation. And I feel assured that all the meek ones, who are come to Jesus and sitting at his feet, will speedily prove the fellowship of his broken heart and heaviness of spirit; and with the signs of a broken heart, and with the cries of a desolate condition, they will bring down the Comforter, to give them a foretaste of that joy whose fulness is to be brought unto them when Christ shall come to bind

up their peace forever, and plant them in a condition where there is no more sorrow nor sighing. 'Blessed are ye that mourn,' said the Saviour, 'for ye shall be comforted. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' My prayer is, that I may know the fellowship of his sufferings, that I may be made conformable to his death."

When this visitation on the Lord's people has answered its designed effect in humbling them, and bringing them to look unto him only for safety and deliverance, the Lord, by the prophet Isaiah, thus addresses his suffering people, the spiritual Jerusalem: "Awake, awake, stand up, O Jerusalem, which hath drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out. Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy *Lord* the LORD, and thy God that pleadeth the cause of the people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over." That this severe and trying visitation is yet to come upon the church, and cannot be very distant, every christian who examines the prophecies must be convinced. It is spoken of in the foregoing prophecy, as the last affliction which the church will ever have to undergo, and it will effectually humble and subdue its members to the reign and government of Christ.

Another and more full description of this same visitation, will be found in the 6th and 7th chapters of Ezekiel. It seems too from Ezekiel v. 4, that it is to come forth from the late revolution in France, "*into all the house of Israel*," or the whole of Christendom. It will therefore be unlike the judg-

ment of the former revolution, which fell only on Judah, or that portion of the church which held the sceptre.—And here notice the exact fulfilment of prophecy, as given in Ezekiel, chap. iv. The spiritual Jerusalem, mentioned by the prophet in the first part of this chapter, was constituted, by the great numbers of more pure worshippers raised up in the time of Wickliffe, about 1360, and subsequently. The siege against this Jerusalem, of 390 years, and the hard fare, degradation, and privations they were to undergo, (set forth from the 9th verse to the end of the chapter) commenced when Henry IV. came to the throne of England, in the year 1400, and for the first time in that country, [see the *Reformer* for February, 1832, page 116, and Fox's Book of Martyrs] enacted laws for putting people to death for adhering to the principles of Wickliffe, which laws were soon put in execution. Similar laws were shortly afterwards put in execution in other countries, against all those adhering to the principles of Wickliffe, and wherever any were to be found following in his footsteps. And down to the time of the revolution in France, in 1790, those who took the liberty to differ from the more corrupt and powerful bodies of professing christians, were much annoyed and persecuted. That dreadful visitation on kings, nobles and priests, pretty much put a stop to persecutions on account of religious opinions. The 390 years of siege therefore against Jerusalem, beginning with 1400, extends down to 1790, the time of the first French revolution, when a severe visitation begins on the more powerful portion of the church, and the sharp knife or barber's razor was applied to the head and beard of Judah. The 40 years for bearing the iniquity of Judah or ruling church, dating from 1790, comes down to 1830, when some of the hairs which had been shaved off by the revolutionists, and were afterwards gathered up, and bound in the prophet's skirts or placed in

power, were taken again and cast into the midst of the revolutionary fire that kindled up on the days of July, 1830; from which a fire is to come forth into all the house of Israel, and the effects of which are described in the 6th and 7th chapters of Ezekiel. What a sharp knife indeed for cutting off the aristocracy, nobility, and priests in Catholic countries, was the former French revolution. Some of these, cut off from all power and authority by that event, being taken and put again into power by the European potentates, is figured forth by the prophet's taking them, and binding them in his skirts—then the taking of them again, and casting them into the fire, represents what befel Charles X. and his adherents.

But what concerns us most, is that which is yet to follow from that event, viz. *a fire into all the house of Israel*. This will as certainly come to pass, as the other events predicted and already fulfilled, and it must be near at hand. It becomes us therefore to endeavor to be prepared for the calamitous times which are impending, and which are so strikingly described in the 6th and 7th chapters of Ezekiel. There is no doubt but in the experience of them, they will equal the description given, a part of which is here presented. "An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and judge thee according to thy ways. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee; and ye shall know that I am the Lord. Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; [it has been watching ever since the late revolution in France, and will soon arrive, for the prophet proceeds,] behold it is come. The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble is near, *and not the sounding again of the mountains,*" or governments.



There has only been as the sounding or echo of the mountains by what has yet taken place. There has been a sounding from France, from Belgium, from Brunswick, from Poland, Rome, South Carolina, and England, and some great events were looked for; but all has proved but an echo, or *sounding of the mountains*. But this echo will soon be no more, and the reality will arrive; and then *all faces will be turned into paleness; all hands be feeble, and all knees be weak as water* among those upon whom this visitation is sent, viz. *the house of Israel*, or professors of Christianity. The prophet proceeds:

“Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee. Behold the day, behold, it is come: the morning [or beginning of this trouble] is gone forth; [it will wait no longer;] the rod [to be used—infidelity] hath blossomed [in the midst of the countries making great efforts to spread the Gospel;] pride hath budded. Violence has risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be wailing for them. The time is come, the day draweth near: let not the buyer rejoice nor the seller mourn: for wrath is upon the whole multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return [to their former usages and practices of life;] neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, [those upon whom this visitation is sent,] even to make all ready: but none goeth to the battle: for my wrath is upon all the multitude thereof. They that escape of them, shall be on the mountains like doves of the vallies, all of them mourning, every one for his mate; [rather like *mourning doves*, says a commentator, chased from the dove-cotes, and separated from their mates.] All hands shall be feeble, and all knees shall be

weak as water. They shall also gird themselves with sackcloth, and horror shall cover them. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity. Destruction cometh: and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet [to know what to do;] but the law shall perish from the priest, and counsel from the ancients, and the hands of the people shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.”

Such is the description given of the calamitous events which now hang suspended over corrupt and heedless christendom, and will soon be experienced; and their reality will no doubt equal the description. We may here notice, that in this last calamity, (after the siege of Jerusalem and the visitation upon Judah are ended,) no mention is any more made by the prophet of *Jerusalem* or *Judah*—all professors coming under the one name of *the house of Israel*—being pretty much alike in power and piety, and all suffering the like calamities, troubles and miseries.

#### THE LAST REFORMATION.

In the last and true reformation, which, ere long, the Lord will bring about, by means of the stone *cut out without hands*, Daniel ii. 34, 45, there will be this remarkable difference from any and every reformation which has ever yet been—it *will be wholly the work of the Lord himself*—he will accomplish it by his own arm alone, and not give his glory to another or to any class of men. Hence, it will not be accomplished so much by any human testimony, as by judgments, and the teaching and operations of the Holy

Spirit on the hearts of men. Nothing of a sectarian nature therefore will belong to it, or any thing set up or organized by man; since the sole instrument in its accomplishment, is cut out of the mountain without hands. Man has heretofore had a share of glory in all the reformatations which have been brought about, but now God will be all in all—he will accomplish all himself—be the only teacher, and men will look to him alone from this time forward, thereby hiding glory from man, who has always heretofore proved incapable of receiving it without injury.

The church, at this time, from a sense of all their useless toils and efforts to accomplish any great results, or bring about a right state of things, adopts the following language: See Isaiah xxvi. 18. "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the *inhabitants of the world fallen*;" meaning, says a commentator, "great lords and tyrants, who had had dominion, and under whom the people of God had groaned and suffered oppression." The prophet in reference to the church continues, verse 19, "Thy dead men [meaning those of the Lord's people, who, at this time, by cruelty and oppression, will be brought to the lowest condition, like the dead witnesses in the Revelation] shall live, together with my dead body [or like the dead body of Christ, which furnishes a type] shall they arise." The prophet then calls on the church to "awake, and sing," for the great deliverance which the Lord has wrought out for them against the lords and tyrants who had held dominion over them. For they will be raised up from a state of the lowest depression, called in Zachariah ix. 11, "the pit wherein is no water," and from whence, "the captive exile hasteneth to be loosed," Isaiah li. 14, not knowing how to live in it; and could not, were not these days of severe suffering shortened.

Of the great lords and tyrants, who bring the Lord's people into this depressed and low condition, it is said, Isaiah xxvi. 14, "They are dead, they shall not live, [shall never again be restored to their former power and glory,] they are deceased, they shall not rise, therefore hast thou visited and destroyed them, and made all their memory to perish." This great work, as observed before, is accomplished by the Lord himself. It is represented as the *arm of the Lord awaking, and putting on strength, as in the ancient days, in the generations of old; as the Lord coming out of his place to punish the inhabitants of the earth, and as arising in the glory of his majesty, to shake terribly the earth.* The prophet first gives the reasons why the Lord proceeds thus to deal with men, and then states the manner in which he will deal with them. See Isaiah lix. 14—18, and lxiii. 3—6.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies, to the islands [the most distant parts of the earth] he will repay recompense. So shall they fear the name of the Lord from the west,"\* &c.

The prophet *Malachi*, in speaking of the day that shall burn as an oven, when all the proud, and all that do wickedly, shall be stubble, and be burned up leaving them neither root nor branch, says: "Remember ye the law



Again, chapter lxiii. 3—6. "I have trodden the winepress alone: and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the dust."

For another description of this same event, see Revelation xix. 11—21, where the principal part of those opposed to the rule and government of Christ, and who come forth against

of Moses my servant, which I commanded unto him in Horeb [or Mount Sinai] for all Israel, with the statutes and judgments;" by which is meant, that the Lord at this time will deal with mankind in accordance with the strictness and severity of the laws and statutes given to Moses, and bring down the pride and pomp of wickedness to the dust. We find also in the Revelation xv. 1—4, when speaking of the seven last plagues, a company stand on a sea of glass mingled with fire, and sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints. Who would not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

A late writer on this song of Moses, and of the Lamb, says: "The song of Moses has regard to the God of Moses, a Holy and Jealous God, speaking forth his will in the thunders of Sinai, who abhorred Israel because of the provoking of his sons and of his daughters, and said in Moses's song, Deu. xxxii. 41, 'If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.' The Lord, thus acknowledged as a God of uncompromising holiness in the song of Moses, is known as a God of mercy in the song of the Lamb; as it is said, Deu. xxxii: 36, 'For the Lord shall judge his people, and repent himself for his servants, when he seeth

him, are destroyed; and the remnant not destroyed, are slain with the word of him that sits upon the horse, or in other words, become convinced of their error, and, like the Apostle Paul, are slain in respect to their former life, and become partakers of a new life in Christ Jesus.

To return again to the former place in Isaiah, chapter xxvi. the following is the language of the people of God, after this great and important event is brought about by the Lord's arm alone. Verse 12: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." As if it were said, says *Kimschi*, "Whatever vicissitude of things happened unto us, whether good or evil, thou hast wrought it all; nothing comes by chance." Verse 13: "O LORD our GOD, other lords beside thee have had dominion over us: but by thee only will we make mention of

that their power is gone, and there is none shut up, or left."

The same writer, in the "Morning Watch," speaking of the visitation about to come upon Christendom, when Christ comes forth to take vengeance on his enemies, and give a reward to his servants, says, "The wise virgins are ready, the door is shut, and many, who little think so, will be left in *outer darkness*. Oh that we could paint in adequate colours the horrors of that time of outer darkness; that blackest hour in the history of the world; that vengeance of which the deluge, and Red Sea, and the cities of the plain, were the types; that baptism of fire, which shall consume all the stubble, and chaff, and tares, and hay, and wood, which have been brought unto the congregation of the Lord; and from which if any escape it shall be so as by fire—himself alone saved—suffering the loss of all things! Oh that we could convey to others that vivid perception which we have of the instant, the urgent necessity of betaking themselves now, without delay, to that shelter from the storm which is provided in Christ Jesus, that they may find a refuge until the calamity be overpast! The tares are now gathering into bundles to be burned. 'The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' We are constrained to reiterate that this day of grace, this Gospel dispensation, shall not end in a time of conversion of the nations, but in a time of judgment upon the nations of Christendom for universal lack of faith, and all but universal apostacy."

thy name." In the next verse follows an account of the complete and final destruction of all these oppressive lords and tyrants, which has been noticed before, and the chapter concludes with an exhortation to the Lord's people what to do in the trying visitation which is shortly coming on the earth, in the following words:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Crimes of oppression and cruelty, which have all along been going on in the world against the poor and righteous, and which are passed away from the eyes of men, or are almost lost sight of, the Lord will now call up for adjustment, bring them into judgment, and mete out towards them exact and deserved punishment. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore," says the prophet, "be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." See Isaiah xxviii. 21, 22.

When this judgment and day of visitation shall arrive, there will be very little that the Lord's people can do, except to stand still and see the operations of his hand, and to wait for the salvation and deliverance which he will bring about. Therefore are they allowed, and even counselled, to enter into their chambers, and shut the doors; taking no part in any of the confederacies and contests of this time; for they will be of a bloody character, and one party after another will rise and fall. When they shall once begin,

they will not stop till the end designed by them is fully accomplished.

#### NEW PUBLICATION.

Four numbers of a work on the prophecies, have lately been issued in this city, entitled, "*Watchman of the Night and Millennial Morning: A voice from the Land Shadowed with Wings, to the Church in the Wilderness; the Asylum of God's Suppliants, the daughter of his dispersed beyond the rivers of Ethiopia.*" Zephaniah iii. 10." The following is an extract from the preface of the work.\*

"I forewarn all who may read my commentations on prophecy, not to imagine, conclude, say or affirm, that I do, or mean to appoint a year, or day, or hour, for the coming of the Son of Man, in such a manner, as failing would create disappointment, discourage believers, and prove detrimental to the cause of truth. It is true, sacred numbers of prophetic chronology, will inevitably carry us to some certain data; but whether that data be correct, and what in particular is to happen on that data, must be ascertained from prophecy becoming more and more illustrated by time and events, and is left for every one to determine upon, as he may understand and deem proper. It would lessen my esteem of any commentator, that would set down any data of unfulfilled prophecy, relative to particularity, as infallible. It is high time, indeed, we should search the scriptures more attentively; and if our conclusions are correct, time and events will confirm them; if incorrect, time and events will tend to rectify, in such a manner, as will inspire the faithful with renewed confidence in the sure-word of prophecy.

"The trials before us will be such, that no wisdom of man will suffice, and no profession will avail, unless accompanied with sincere watchfulness and

\*The work may be had at G. Latimer & Co.'s book store, No. 13, South Fourth street, and at 94, North Fourth street; price 12½ cts. per number.



prayer, and unfeigned love of the truth. Because the delusions which God will permit to go forth, will be sufficiently strong to deceive all, who shall not have received the love of the truth, 2 Tim. ii. 11, but have pleasure in unrighteousness. Love of truth then is the criterion: those who love the truth, then, shall be saved. The way to Zion is so plain, that though no lion will be able to go up thereon, yet the way-faring men, though fools, shall not err therein; while all others will be shaken to pieces.

"The judgment now pending at the end of this dispensation, is somewhat similar to the judgment which passed over the Jews and Jerusalem, at the end of the Mosaic dispensation; both of which were represented by Christ;—the first, when at the beginning of his ministry, he at the passover came to Jerusalem, entered the temple, and making a scourge of *small cords*, he drove out of the temple all the merchants and hucksters, who sold oxen, sheep, and doves, and money changers; pouring out their money, and upsetting their tables, John ii. 13—16, which had its anti-type in the Roman army, destroying their city, land and people. The Roman army then was comparatively but a scourge of small cords; the one now pending, will be much greater, as testified by Christ at the close of his ministry; when in his triumphal entry on the foal of an ass, he rode over garments and palm-branches, under the shouts of hosannas; and when on entering the temple, he again drove out the hucksters, upsetting their tables, &c. Mat. xxi. 2—13. John xii. 12—20. And now, reader, mark the difference; the former entry was not made with any display of power and glory, on the way, when he walked, as in the latter when he rode triumphant over garments and palm-branches, on the colt of an ass. The ass is the apostate christian church; the colt is the body and power of infidels, bred in the apostate church. The garments and palm-branches, emblems of

victory, imply, that Christ will ride in judgment on the powers of infidelity, over the formerly victorious kings and lords of the earth; whose palm-branches and crowns of victory, states and empires, shall then, like themselves, be trampled under foot, and be destroyed by the great infidel colt, now about rising. Besides, the latter and triumphal entry, was attended by a voice like thunder, glorifying the Son of Man; which indicated judgment upon the world; during which the prince of this world should be cast out, John xii. 28—31. Thus was testified the awful judgment now pending; and which is to come upon the world at large. The first hucksters driven out at his first entry, represented the Jewish merchants destroyed in Jerusalem; the latter, those of the apostate christian church. And now again mark the difference, according to Christ's own words. The former and Jewish hucksters, had made the temple a house of merchandize, John ii. 16, but the latter apostate christian hucksters, have turned the house of prayer into *a den of thieves*, Mat. xxii. 13."

In the correctness of the two last paragraphs, we fully agree, and believe that events, ere long, will confirm them. In respect to many other things we differ, not necessary here to specify—because every one has a right to be heard for himself, and in his own way, and individuals can judge for themselves. It is desirable, at this time, to see any light cast on the prophecies, and all seem to elicit some. With regard to fixing times and dates, referred to in the extract, we deem the remarks in general judicious; and if we have departed from this course in some things we have said heretofore, it may be a suitable place here to call attention to the subject, and give the reasons for that course.

We would observe then, that several places in prophecy, mention three years, from a certain time, when calamities and troubles would begin.

That time we believed was to be reckoned from the late downfall of Charles X.\* and the establishment of Louis Philippe on the throne of France, August 9, 1830. We also believed that the Moab spoken of in Isaiah, chapter xv. and xvi. prefigured France; that by the *heifer of three years old* was meant Louis Philippe, and consequently that after a reign of three years he would be dethroned; and, as mentioned chapter xvi. 14, that the present *glory of Moab would be contemned*, with all the *great multitude* of European kings and rulers, together with their armies, who have urged Louis Philippe on to the course he has pursued—that all would fall down and be prostrated, before the rod raised up for their correction. And we still believe that all this will yet take place before four years from August 9, 1830, shall arrive; for three years will not cease to be three years in prophecy, till four years arrive. “Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude,” is the reading in our translation. “According, or in or about three years,” says Adam Clarke, “is the reading of nine of *Kennicott’s* and *De Rossi’s* manuscripts, and two ancient editions.—If we read, as in three years, or in about three year’s time, the prophecy [in respect to exactness of time] is not so definite.” The term “as the years

of an hireling,” we now perceive refers not so much to exactness of time, as to a state of earnest looking and expectation of something desired. The scripture gives the following description of this state, Job vii. 2. “As a servant earnestly desireth the shadow [of the evening,] and as a hireling looketh for the reward of his work.” The French people have been thus earnestly looking for, and expecting what they have not yet received. In the Law of Moses, *Lev.* xix. 13, it is said, “Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired, shall not abide with thee all night until the morning.” Three years of expectation and looking among the French people being now expired, the wages or reward of their work we apprehend will not much longer be delayed.

With respect to troubles beginning in this country first, we would observe: We have become fully satisfied, from various prophecies, that this country will be the first in the world brought into a truly right state. Hence we believed that the first of the last troubles would also begin here. Events will show if herein we have erred, and before very long. Besides, several places in prophecy plainly set forth that the latter day judgments would come from this country. See Isaiah v. 26, and xxx. 27, 28. If those now impending do not come from this country, the reference must be to the calamities and troubles brought on the European despots, governments, and priests, by the principles established by our revolution, and the ensign of liberty and the rights of man, first planted here. It was the setting up of this ensign here, and the return of those who had fought under its banners, that caused it to spring up in Europe, and produced the first, and indeed the second revolution in France. Those who returned from this country,\* were indeed the

\*The following appeared in the *London Times*, soon after the late Revolution in France.

“There is an historical coincidence, which, owing to existing circumstances, strikes every body as singular. Thrice has the crown of the Capets fallen from the elder to the younger branch, and the consecutive [or successive] reigns of three brothers have always preceded that change in the reigning family. After Philip le Bel, followed the reign of the brothers, Louis le Hutin, Philip le Long, and Charles le Bel. Then the sceptre fell into the hands of Valois. The three brothers, Francis II., Charles IX., and Henry III., finished the career of this Royal family, and called the Bourbons to the throne. Louis XVI., Louis XVIII., and Charles X., terminate the list of monarchs of that family, and the house of Orleans rises in the midst of a tempest.”

\*Brissot, whose party was among the first which had the rule mostly in the early days of the revolution, resided some time in Bucks.



principal instruments in bringing about that remarkable and tremendous event, which, in its results, shook and convulsed all Europe during the latter part of the last century; and as may be seen in the Reformer for April 1832, that revolution was the beginning of the pouring out of the seven vials of the latter day judgments. What then took place, is but a faint resemblance of what is yet to come, and which, when it comes, will be much more general and more tremendous in its effects.

Several other things might here be stated, but we forbear at present. Events will soon show the correctness or inaccuracy of what has been stated. It plainly appears, however, from the passage in Ezekiel, referred to in this number, that whether the troubles now impending begin first in this country or not, they will come out of the events which took place in France in 1830. But with respect to the troubles and calamities which have been spoken of, as about to come both upon Europe and this country, we entertain not the smallest doubt of their realization; and our only object in expressing this conviction is, that mankind may endeavor to be prepared for the visitation which we feel satisfied will not be much longer delayed. The three days of darkness moreover, in Egypt, in which the Egyptians saw not one another, nor moved out of their places, we have considered a striking type or similitude of the darkness which has overspread spiritual or European Egypt, for the last three years—all being afraid to move out of their places, not being able to see their way in the darkness

county, in this state, previous to that event. All who were acquainted with him, agree that he was an excellent man; and had not himself and twenty-one of his party belonging to the Convention, been cut off, by the party which came up under Robespierre, it is said matters would never have taken the fatal turn they afterwards did. One of the charges preferred against him was, "having said and written that La Fayette's retiring from the public service was a national misfortune."

which envelopes them, and feeling a dread lest they should plunge into destruction should they go forward in their usual business of war. Europe is called Egypt in the Revelation, when speaking of the slain witnesses. The reason seems to be this, ancient Egypt had a privileged priesthood incorporated with the government, and oppressed the people of God, as have the various European governments. Hence the fitness of the appellation. For an account of the calamities about to come upon this spiritual Egypt, see Isaiah, chapter xix., which calamities and troubles, it will be seen, at length terminate in their amendment and restoration to Divine favor.

[From a late publication.]

#### SUPERINTENDING PROVIDENCE.

By a Superintending Providence I mean the kind of agency and control which the Deity is exerting, in regard to the conduct of his creatures and the events of this world. That there is this *Superintending Providence*, is within the experience and observation of every one who reflects upon the subject or notices the progress of events. That there *must be* this Superintending Providence, is evident from the very *nature of man and character of the Deity*. From the *nature of man*, who from the perversion of his moral powers might otherwise bring ruin upon himself and his species, and frustrate the very object of his creation and of the present system of things. From the *character of the Deity*, whose wisdom, power, and benevolence would never commit to chance, and the uncontrolled conduct of his creatures, plans which were intended to produce results of the greatest moment to their happiness and perfection.

A *controlling providence*, then, in the present state of things, being admitted, we proceed to inquire, what is the *mode* in which it is conducted, so as to effect its intended purpose, and not interfere with *moral liberty*? The *moral nature* of man consists, I conceive, in being able to do what he chooses in regard to the circumstances in which he happens to be placed, perfectly uncontrolled as to the choice he shall make. The *controlling agency of God* consists, in allowing man to succeed in his measures and plans, where they are in accordance with the Divine views, or of frustrating them when they are opposed to them. And this is *ordinarily* done in the regular course of events, which, though to our apprehension they appear but as the *necessary* succession of cause and effect, are so *shaped* and

directed by the Deity himself, as to produce the very result he desires.

The Deity often allows men to carry into effect their wicked designs for a considerable period of time, instead of *immediately* baffling them, with a view to some beneficial consequences which shall *incidentally* accrue to the world from this course, and in order to make the *final* overthrow of the ungodly the more tremendous and impressive, both as a punishment to them and a lesson to mankind. Thus, while in fact God is not exercising any coercive influence over the conduct of his creatures, he is still overruling it to be productive of as much good, both in its *progress* and *issue*, as possible. This is the explanation to be given of the temporary success of wicked men, and of their unhallowed schemes.

This superintending power, or, as perhaps it may be called, *superintending providence*, is exerted, I believe, not merely over *important* instances of conduct and *great* events, but over *every* transaction of life, and every movement we make—every word we utter, and every thought we conceive, which can have any moral influence whatever: and such are *all* turned to some account, either for the benefit of ourselves, or the rest of mankind, or both.—*Every* thing which happens in the world whatever, is made in some way to subserve the Divine purpose, and this often when apparently it was directed to an entirely *opposite* end. So completely is human agency and conduct under the control of God.

#### TO SUBSCRIBERS.

As this number completes the first half year of the present volume, we shall not issue the next number till the first of January, 1834, in order to begin the last half year of the volume with the beginning of the year. In the mean time, we would wish all those who may feel disposed to decline their subscription, to give notice, or return the present number, with their name and post office written on it, before the next number is issued. We publish too many numbers at present for the amount of payment received, and it is only on those who feel an interest in the work, that we can properly depend for its support. We hope such as feel this interest, will make it manifest by their remittances before the next number is issued, and that the others will signify their decline. If we had a much smaller number of subscribers, and these were punctual in payment, we might again issue the numbers monthly. We have reason to believe, that many now on the list are not pleased with the course we have felt it right to pursue for some time past. We do not wish to complain of any for differing with us on this subject: they may be as sincere as ourselves; and we desire they always may be sincere. The sincerity of Saul of Tarsus, was the cause of his salvation; as he said, "I

obtained mercy, because I did it ignorantly in unbelief." "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

The want of belief, which now so much abounds, and which is rapidly extending, seems a visitation on the world for the accomplishment of a special purpose—and that purpose is, a dreadful scourge upon the whole of Christendom. Nor will it be very long before those, who for a length of time have managed to reign and rule, and fare sumptuously, will be brought low by the rod now rising up for their correction. Few at present may believe this, but facts at no distant period will convince the most skeptical.

#### EXCHANGE PAPERS.

Those who have long been exchanging papers with us without any sufficient equivalent by our small publication, and the distant periods of time it is issued in comparison with their's, are at liberty to stop sending to us, while the Reformer shall be continued to them as usual. We are already so much in arrears on the principle of equity, that we shall not be able to make any suitable return for many years to come. The generosity which has been exercised towards us in past time, we shall endeavor ever to retain with the remembrance due.

#### From the Christian Monitor.

PREJUDICE.—The power of prejudice is great, it disorders the human mind; every thing is tainted by prepossession, and a determination to oppose every thing that obstructs one's preconceived opinions. People in such a state of mind, will not hear with candour. Prejudice blinds the eyes, bewilders the judgment, stops the ears, benumbs the feelings, darkens the understanding, hardens the conscience, stifles compunction, deadens the very best feelings of human nature, and silences even the voice of God.

Bad men are never completely happy, although possessed of every thing that this world can bestow; and good men are never completely miserable, although deprived of every thing that the world can take away.

[Christian Monitor.]

It is always safe to learn, even from our enemies—seldom safe to venture to instruct even our friends.—*Late paper.*

The Reformer and Christian is printed on the first of every other month, at one dollar for twelve numbers or a volume. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290 North Third St. Philadelphia. The numbers may be had from the commencement of the work.